THE PACIFIC.

FIRST PURE, THEN PEACEABLE—WITHOUT PARTIALITY AND WITHOUT HYPOCRISY.

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Correspondence.

Capitals of the Old World.

X. BERLIN—THE GERMAN.

EDITORS OF THE PACIFIC:

No capital of Europe is to-day more prominent than this city of Berlin. All that is done here is watched and commented upon by the statesmen of Europe, and is heralded by the press of the whole world. Ten years ago it was far different, but the events which made famous the cities of Sadowa and Sedan brought Berlin to the front, and the steadfastness of Emperor William, the statesmanship of Prince Bismark, and the genius of Von Moltke, keep her there. Rome, Paris, Vienna, and London either hate or envy Berlin, while it is difficult to understand what the attitude of St. Petersburg is. Meanwhile Berlin is the theater of intense activity in the counsels of state, in the cabinet of the Emperor, and in the department of war. The new-born empire has its bitter enemies, and its very existence is not beyond peril. It is committed to an extreme policy, and recourse to extreme measures is had by the men who have undertaken to shape its destinies. Its policy is to tolerate no opposition within, and to forestall all possible attacks from without. This leads to the bitter contest now being waged with Ultramontanism, and to the maintenance of the largest standing army in Europe.

To Americans, Bismark's relentless attacks upon the papal power seem almost uncalled for; but I confess I cannot see how he could, with safety to the nation's unity, be indifferent to the actions of the Ultramontanes. The sudden rise to leadership on the continent of a strong Protestant power, has awakened the bitterest hostility of the "prisoner of the Vatican." Several millions of the people of Germany are Romanists. The course to which they are urged by Rome is really treason toward their own government, just as idolatry among the Israelites was treason toward their great Ruler. If Germany is to allow the web of Jesuitical intrigue to entangle half her people, as it entangled the French under Napoleon III, and as it now entangles the Spanish under Alphonso, she cannot be strong, if indeed she should not be shivered into fragments. From the very nature of things it seems impossible for the new empire to wink at the political intrigues of the Pope. It must be a Luther in this struggle—not a Hyacinthe nor a Dollinger.

But less can be said, it seems to me, in defense of Germany's enormous standing army. A million and a quarter soldiers, including the reserve and the landwehr, are on the army roll, and the estimates for the army and navy for one year amount to one hundred million of our dollars. Other nations are no less foolish, or wicked—as one may choose to look at it. Over nine million men are in active service or on the reserve in all the armies of Europe, and the annual expenses of these preparations for war is over six hundred and eighty million dollars. The excuse of each nation for all this preparation for war is, that other nations arm, therefore it must arm in self-defense. But surely there must be some more excellent way.

Such being Germany's position among and attitude toward other nations, her capital possesses an interest to the traveler which her size and merits cannot measure or gauge. Berlin is the home of the Emperor and of Bismark, and this fact is enough to insure its fame, even if it were not a thriving city of 800,000 people. Two of the palaces of the city are of special interest. The Schloss, or State palace, is of great size and ordinary exterior, but within it has much to commend it. The rooms are large, some of them elegant. All of them are associated with the great rulers of Prussia, chief among whom stands Frederick the Great. It is like reading an illustrated history of Prussia to move slowly down the grand banqueting hall and look upon the portraits of kings and queens, and the representations of famous battles. But a palace of greater beauty and of more home-like furnishing, is the private palace of Emperor William, which we were permitted to visit in his absence. Every room betokens occupants who know how to make even a palace an attractive home. It was quite a novelty to enter an Emperor's private office and library, and to see the arrangement of his papers and books and desk. It was worth more than several hours of rambling through state apartments and royal stables.

Prince Bismark lives in a house of really shabby exterior, but has been called up higher, and will soon "move out of the old house up into the new." Nearly all the public buildings of Berlin are of plain exterior, but are very spacious. The streets are attractive, and upon many of them are statues in bronze, most of them equestrian in style, statues of the Great Elector, of Frederick the Great, of Frederick William II and III, of generals and statesmen, and of Goethe and Schiller. Mythological characters are also well represented in bronze, and some of the bridges are adorned with marble groups. In the royal museum is a large collection of plaster casts of celebrated statuary, and a good, but not remarkable gallery of paintings. The choice galleries of Germany are at Dresden and Munich.

The Berlingers are fond of music, as is shown by their opera, their open air concerts, and their musical entertainments. They are fond, too, of their beer, as appears from the number of their "Trienke Halles," and "Wein and Bier" shops, and the multitude of tables placed of an evening upon the sidewalks and under the trees, around which gather men and women, with beer mug in hand.

Religiously, Prussia, and with it Berlin, is overwhelmingly Protestant. The churches are not so fine as in Roman Catholic countries. During my brief visit in Berlin I have learned nothing new in regard to the religious habits of the people. In observance of the Sabbath, what is known as the continental style is prevalent. The morning is given to worship, and the efternoon to pleasure. In her contest with Romanism, Germany needs the Lord's day in its completeness, to enable her to make that study of the word of God which gave to Luther his great power, and which dispelled the darkness of the middle ages. H. E. JEWETT.

BERLIN, Oct., 1875.

The Pacific Sunday-school Lesson Help.

LESSON—for Sunday, Nov. 21st, 1875—John xviii: 33-38.

JESUS, THE KING.

From the quiet and touching scenes of the last few lessons we are precipitated here into those of noise, anger, abuse, and trial. It is early morning. Jesus has passed from the upper room of the last supper, and gone to Gethsemane. From that retreat he is brought by officers sent by the Temple party, led by the traitor Judas. A kind of preliminary examination is had before Annas. A more thorough trial takes place before the Sanhedrim, with Caiaphas at their head. Without the pretense of proof of any crime, and only on the declaration of his superhuman character, falling from his own lips, the long predetermined sentence of death is passed upon him, the charge being "*blasphemy*." At once they hurry him away, when these scenes of night violence, abuse and rage are ended, across the lofty bridge that spanned the valley, to Pilate's "hall of judgment." A great procession goes, headed by the high priest, in order that their numbers and their standing may impress Pilate and secure his quick sanction of their judgment. Here they stand at this early hour, perhaps about seven o'clock in the morning, at the entrance of Pilate's judgment hall. The most of them stand here refusing to enter, because in going into the Gentile court-room they would be as ceremonially unclean, as they esteemed it, as if they had touched a dead body. Jesus is taken in to Pilate.

Understanding well the reason why the Jews stay outside, Pilate goes out and asks the very reasonable question, "What is your accusation against this man?" They are confused. They have not framed any; and, what's more, they haven't any to frame that Pilate will care anything about. So they fall back upon their dignity and say, "He's a malefactor; if he wasn't, we wouldn't have delivered him up to thee." Pilate replies, evidently in no very good humor, "If he is a malefactor, judge him accordingly. Why need you come here to me?" "But we can't put him to death," they reply. "We want you to sign his death warrant." So they clamor; and Pilate turns round and leaves them, and goes in to see Jesus. So Jesus and Pilate seem to be together alone.

Here opens the lesson we have in hand. "Art thou the King of the Jews?" asks Pilate, astonished, "*thou*, poor, worn, tear-stained outcast, in the hour of thy bitter need! Pale, lonely, friendless, wasted man, in thy poor peasant garments, with thy tied hands, and the foul traces of the insults of thine enemies on thy face and on thy robes, [Farrar,] art *thou* the King of the Jews?" What dignity in the searching question which Jesus asks Pilate in reply, "Did you ask that of yourself, or did others tell it thee of me?" This question convicted Pilate in a minute before his own conscience of having been in private communication with those embittered Jews. Pilate's question, in answer, "Am I a Jew?" implies that he don't pretend to know anything as to this matter of his own knowledge. He couldn't be expected to. "Thine own nation and the chief priests have delivered thee unto me. What hast thou done?" It is the question of his being a king that they are still speaking of. The matter has been perverted and made into a criminal charge by the Jews as the only one they can make that the Roman Governor, Pilate, will take any notice of. So before him they press this, though, as we see in their own tribunal, they do not pretend to give any weight to it.

But now to Pilate, honestly asking, Jesus explains: "Yes, I am a king. I was born a king; I came into this world to be a king; but 'my kingdom is not of this world;' 'my kingdom is not from hence.'" And so, while he explains to Pilate, he declares himself to be what he is—KING. And *we* see, though Pilate did not, that in him is fulfilled all such predictions as this: "And the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."—Is. ix: 6.

Here is the lesson's climax. Jesus, declaring himself King in the presence of the most august human authority; and that declaration was charged to the full with meaning. Jesus is King! He has authority to command, and power to punish. He can extend his kingdom as he pleases, and he will extend it till it embraces the world! We see what he has done since that day, when he declared his kingship to Pilate; we see what he is doing now; and of this kingdom "there shall be no end." It did not seem so when Jesus stood, bound, before Pilate. But Judaism could not hinder it. The "kingdom not of this world" triumphed over that. The Roman Empire could not hinder it. It triumphed over that. Apostacy and superstition could not hinder it. It triumphed over them. Skepticism and pride of science cannot hinder it, for the simple Gospel moves with a power among the masses of mankind that these can neither control nor account for. And Pilate himself half feels that there is a great deal that is kingly in the prisoner before him. "I came into the world that I should bear witness to the truth," says Jesus to Pilate. "Every one that is of the truth heareth my voice." "What is truth?" exclaims Pilate, but he waits not for a reply, seemingly impatient of speculation, especially at such a time as this. But he goes out to the restive Jews, and openly declares: "I find in him no fault at all."

Jesus announces himself King, and tee setting up of his kingdom. It is as dear to him to-day as it was then. What higher honor than to have a place in it? True Sunday School workers surely have.

"Nothing too Hard for Thee."

Mr. Moody, in one of his first discourses at Brooklyn related the following: "In Edinburg, at one of our meetings, a friend came to tell me that the president of the Infidel Club was present, and that his intention was only to sow tares. We were distressed about it, and I went toward the man to ask him to leave the hall, but on the way the words "Nothing too hard for thee," came to my mind, and so instead of asking him to leave, I asked him how his soul was. His answer came gruffly and sharply, "How do you know I have got a soul?" It was a discouraging reply, and my courage almost failed me as I asked him whether I might not pray for him and for his soul. "Pray, of course, if you want to. It won't disturb me." And I knelt by his side and prayed, but he never bowed his head, nor murmured a word. It was hard work for God to win that man, but He likes hard work, and He won him. Three months later a barrister of the city wrote me that the infidel was a Christian, and a little later another letter came to me, telling of an inquiry meeting attended by seventeen of the former members of the Infidel Club, and conducted by their converted President.

"Those inquiry meetings are what I draw most hope from, and I expect more direct good from these morning meetings here than from the assemblage at the Rink. Not that God couldn't come in and convert the whole crowd if He wished to. It would be as easy for Him as to turn over his hand. Why, how did he create the world? By speaking. That was all he did; but still the world is well made. But it aint preaching that Brooklyn wants. There has been plenty of it, and it has been the best in the world; and now inquiry and effort and revival is needed. But the being who can create a world by speaking, can find no hard work in turning to him the drunkard, the harlot, and the self-righteous Pharisee. Our God is great. His universe is great, and you do him honor when you ask him to do great things. Therefore I ask Him to convert not only Brooklyn, but all the United States; I ask Him to create an awakening all through the country; one that will reach further than we can see, that will spring up in places that we cannot visit, that will sweep the nation from shore to shore. He has said "Call upon me, and I will answer thee." There is His promise. He wants me to pray to Him, and He is pleased when we have confidence to ask Him to do hard work. But those who come to the prayer-meetings must come with a purpose. There are those who come day after day, and get nothing because they look for nothing."

BROADWAY TABERNACLE.—Says a correspondent of the *Presbyterian:* "The occasional visitor to New York will not forget the Congregational church on Broadway, corner of Thirty-fourth street. The church edifice is quite imposing, and is always well filled. The pastor is Dr. W. M. Taylor, late of Liverpool. He is a stalwart Englishman, with massive head, expressive countenance, and stentorian voice. His sermons are carefully written, and rather closely read, yet with much earnestness, and more than usual action. The subject of the sermon to which we listened was John the Baptist, and was introductory to a series of discourses, to be continued on Sabbath evenings. Dr. Taylor is one of the popular preachers of the city, and grows in favor. The music attracts many. A double quartette occupies an elevated space at the side of the pulpit. Just before the sermon they sang a selection of their own. They did their part well, if the performance is considered from an artistic rather than a devotional standpoint. This choir costs the congregation nearly four thousand dollars annually."

AN inward sincerity will of course influence the outward deportment; but where the one is wanted there is great reason to suspect the absence of the other.

THE WOMAN'S BOARD OF THE PACIFIC.

By SARAH EDWARDS HENSHAW.

Christian Women among the Women of Japan.

Would that all the auxiliaries of the Board of the Pacific could have seen and heard the returning missionary, Mrs. Pruyn, who passed through here a month ago on her way from Japan to New York! A lady neither old nor young, of lovely refined presence, whose clear sweet voice, and intensely interesting narrative, held a large assembly of ladies in close attention while she told us the story of her work, and the work of other christian women, among the women of Japan.

Mrs. Pruyn has home, and friends, and grown-up children in the East, and is understood to be a lady of independent means; but she chose to forego the comforts of American life that she might labor for the women of Japan. Her husband held, before his death, some United States official position among the Japanese, and thus it was that her sympathies were enlisted for the women of that far-off country.

When the appointed hour came, the parlor of the church was full of ladies, and an exceptional clergyman or two might also have been observed, who had begged leave to be present. With peculiar singleness and earnestness she took the chair, read the scriptures, and offered prayer, although many would have made the presence of a clergyman occasion for a transfer of such exercises to those supposed better able to discharge them.

She prefaced her story with some remarks on the higher life—an appeal to her auditors to trust more implicitly in God's providence, to rise to a higher conception of his watchful guidance, assuring them of the possibility of being led by him from day to day, as she had learned by happy experience. As she talked, a hush seemed to fall upon the room almost like a benediction.

Such a trust she declared to be the best preparation for the work of life whenever one might be called to do it. The plea against going away to find it is always the same. "O, there is so much to be done at home." "So there is," she said; "so there is." And there is also this saying: "These ought ye to have done, and not to leave the other undone."

Without attempting to quote Mrs. Pruyn's language, a condensed account of life in Japan as she saw it may be of interest and utility. The Board of the Pacific has a warm regard for the mission at Kobi in that country, and has contributed to it a large portion of its funds.

There are 35,000,000 of people who inhabit the beautiful islands of Japan. They are so polite a race that they have been styled the "French of Asia." Courtesy is the rule among them—even the children do not quarrel, and the mothers seldom are obliged to chide. A missionary was remonstrating with a little Japanese girl on the subject of false gods, and explaining the christian doctrine. "After to-morrow I pray to Jesus," replied the child with the utmost politeness.

The revolution of sentiment in Japan is so recent, and apparently so sudden and wonderful, as to occasion a certain bewilderment. Only nine years have missionaries been in that country, notably Dr. Hepburn, who has been engaged in his great work of a Japanese dictionary, and others who have translated more or less of the scriptures; but there has been no liberty of speech, no permission to teach, until within four years. About four years ago the Japanese started upon the most rapid career of advancement ever known, probably, in the history of a nation. Newspapers sprang into being, schools arose, religious discussion became common and constant, and the immobility which has hitherto characterized the Orient seemed to give way suddenly and in all directions.

The condition of women in Japan is, to us, almost inconceivable. They have no domestic duties, nothing to interest or occupy them; they drink tea, smoke, and lie on the floor from morning to night. Nor is this the worst.

A dreadful system exists there by which young girls are committed for a term of years to a licentious life; and evil is called good, and darkness light, to such an extent that this is supposed Yeddo, for example, a certain part of the city is set apart for this purpose; it is surrounded by a high wall or knee, and the houses are filled with the occupants alluded to. Here they remain for five years. and, at the end of that time few, in comparison with the whole number, come out alive. Fathers, for a stipulated sum, sell their daughters into the *Yoshiwarra* as it is called, girls even sell themselves; for to live there is not discreditable, as is proved by the fact that their lady acquaintances visit them, and if they live to come out, they marry and are respected. Nor is life in the *Yoshiwarra* by any means confined to the lower classes; decayed gentlewomen, girls who may have a father or a stepfather unwilling to snpport them, or a mother unable to do so, are sold into this life. Formerly such sales were under the sanction of the government; of late this law has been repealed, but although the law is abrogated, the practice remains. "Nothing," exclaimed Mrs. Pruyn, "nothing will elevate Japanese women except christianity! Nothing but christianity will do away with the licentiousness of Japan." The young Japanese educated in Europe and America show, on their return home, an irresistible repugnance to the life led by their countrywomen, and prefer altogether the society of foreigners.

But a better day is dawning for our poor sisters, and Japanese women will soon know how to do something besides drinking tea, smoking, and lying on the floor. When Mrs. Pruyn went there a year ago last June, there was not a girls' school in Japan; now they are to be found in every part of the country, established and fostered by government. The state has also begun a system of industrial schools for the girls who come from the *Yoshiwarra*, and these schools will doubtless soon extend all over Japan. Mrs. Pruyn attended an exhibition just before leaving, and saw pretty fancy work and embroidery which would not have been out of place in any American fair or festival.

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[For The Pacific.]

The King's Highway.

Looking o'er the King's highway,
Looking through these eyes of clay;
List'ning for the trumpet peal,
List'ning for the chariot wheel;

While I waited, watched, and longed,
For his coming, angel-thronged,
Lo! One came with muffled tread,
As of living 'mong the dead,
Folded to his breast my child,
Soared amid the undefiled.

Ten brief years with humble tread,
Passed between me and the dead;
All my body writhed with pain;
All my spirit-struggles vain,
Weeping, looking yet abroad,
For the coming of my Lord,
Lo again that noiseless tread,
And my chernb babe was dead.

Weeping, quivering o'er the lost,
All my being tempest-tossed,
Lo, a sweet voice smote my ear—
"Whom thou seek'st is always here,
Daily journeys by thy side,
Watches o'er thy evening tide,
Pillows soft the angel head
Of the dear ones thou call'st dead:
Sobbing murm'ring o'er thy lot,
Me, thy Savior seeing not."

Then my heaving breast grew still,
Peace did all its chambers fill,
Love and faith like chaliced flowers,
Graced and perfumed all my hours.
Now I near life's glorious noon,
Comes not yet night's mellow moon,
Sunrise beams, with sunset lights,
Mingle soft on midway heights.
Flooding bright my deep'ning sea
Heart throbs strong with things to be,
Pulsing to the dip of oars,
Gliding on to sinless shores.

Mary S. P.

Stockton, Cal.

Self-Slaughter.

He was a young man, but his dark, gloomy, and forbidding countenance made him an object of suspicion and distrust. Everyone else at the hotel was gay and gladsome, and mirth and madness seemed the humor of the hour. But this one individual alone preserved a solemnity of demeanor amid these inspiring scenes, and stalked about like the unburied ghost of a dreadful past.

I wondered what great sorrow had so clouded his life as to blot out all its youth and freshness; what terrible deed he had committed that forever arose between him and happiness, and made him stand like an Ishmael outside the circle of friendship. Little did I think he was a murderer.

"We had been drinking champagne," he said in explanation of his guilt to one who did not know all the particulars of he tragedy—"we had been drinking champagne, and champagne always makes me crazy. There was a slight quarrel over cards, and before I knew it I had shot Fenton through the heart. My life is a hell upon earth."

The victim was his intimate friend, aud the crime sent a thrill of horror through that section of country. He was acquitted as an unintentional murderer, but life was to him far more insupportable than it would have been in the walls of a prison. The blow that killed his friend had been a death-blow to himself and his own prospects, and henceforth life to him was little else than "a hell upon earth."

He had inherited a passionate nature from both parents. "I have seen my mother livid with rage," he said; but he did not tell that he sent that mother to an early grave by his own misconduct, or that his father had spent thousands of dollars on his gambling debts.

He thought that this one act of frenzy, the crowning guilt of his life, was the cause of all his misfortunes. It was big enough and bad enough, to be sure, and the horror of it was enough to make damnation; but this blood-red stain upon his character was of slow growth, and not the sudden bursting of a vein of frenzy.

Every act of his early years led up to this terrible consummation of crime. He was wild and reckless; he drank and gambled; his associates were vicious, and his habits corresponded with theirs. The peace of his home was wrecked by his extravagancies, and the hearts of many were made to suffer through his heartlessness. O, the shame of it! He began life as a murderer! The world points to but one victim, from the penalty of whose death the law helped him to escape. But he knows, and others know, that the number he has slain cannot be counted so easily.

Where is the gain for all he has sacrificed? He has gratified every passion, and at what a fearful cost.

I tremble whenever I see a young man raise the wine-cup to his lips, fearing that he may be caught in the snare, that Satan will spring upon him in some unguarded moment, and that he, too, may exclaim from the depths of torment and despair: "My life is a hell upon earth!"

Frederick Arnold very truthfully says: "The diseased soul cannot find a true remedy in itself. Elsewhere must be sought the physician and the balm. There is no more important turning-point in life than when the insidious advance of an evil habit is noted, and we flee to God for help. Such seasons involve the deeper issues of the soul, which are more important than any external event. It is in the steady form of favorable habits alone that we can form any moral certitude that anything analogous may occur. So when a man looks forward to his chances in life, his great business is to prepare himself for those chances.

Now, habit is the subtlest and strongest of all agencies. It is second nature; or rather the mould into which nature is thrown. All the foundation of character must be laid in the very earliest days. It is almost awful to think at how early an age, humanly speaking, the destinies of young children are shaped and framed by their habits; how their future is in their own hands; how, in Wordsworth's phrase, "the boy is father to the man."

Our Faces.

The countenance of a nation define the characteristics of its people. Every human face indicates the moral training as well as the temperament and the ruling traits of its owner, just as much as every human form indicates the quality and amount of its physical exercise. This is proved by the varieties of human faces everywhere visible. Those whose lives have been given to physical labor, unbrightened by an education of ideas, have always a stolid, stupid expression, even while their limbs and muscles are splendidly developed. The more savage a people, the uglier they are in facial development. The very features of their faces are disfigured by violent and ungoverned passions. People whose employments are intellectual invaribly have a large, clear gaze, a bright outraying expression, as if from an inward light shining through a vase. Where a fine organization and a deep sensibility accompany the practice of intellectual pursuits, often the features take on a transparent, luminous look. Persons endowed with powerful sensibility, however plain their features, always have moments of absolute beauty. "My sister-in law is plain," said one lady of another, who possessed such a countenance, "but I have seen her so absolutely beautiful at times that she drew everybody in the room toward her. When she is very happy, her face kindles with an absolute radiance." The refining effects of high culture, added to deep religious feeling, not only subdue evil passions, but beautify and elevate the entire expression and bearing of an individual. Thus it is a physical as well as a moral fact, that it is in the power of every person to improve his own beauty as well as bearing by a constant control of passion and temper, and a deep, constant cultivation of the intellectual faculties, pure affections and the moral nature.

The Way to Avoid Calumny.—"If any one speaks ill of thee," said Epictetus," consider whether he hath truth on his side; and if so, reform thyself, that his censures may not affect thee." When Anaximander was told that the very boys laughed at his singing. "Ay," said he, "then I must learn to sing better." Plato being told that he had many enemies who spoke ill of him, said: "It is no matter; I will live so that none shall believe them." Hearing, at another time, that an intimate friend of his had spoken detractively of him, he said: "I am sure he would not do it if he had not some reason for it." This is the surest, as well as the noblest way of drawing the sting out of a reproach, and the true method of preparing a man for that great and only relief against the pains of calumny—*a good conscience.*

Don't Do It.—"I remember with gratitude the thousand and one little kindnesses done me by my sainted mother," said a young man in our hearing once, and with deep feeling; "but more than all do I remember what she did not do. She never administered reproof to me in the presence of comparative strangers; she was always too careful of my feelings to do that. After the company had dispersed she would quietly say, 'My boy made a mistake at table to-day,' and then she would tell me of some error in speech or manner, or reprove some brusqueness or rudeness of which I had been guilty." Here is surely a lesson for fathers and mothers. Never reprove your children in the presence of visitors or those who are comparative strangers. You save their pride, you win their gratitude, and the reproof is far more effective than if accompanied by a public exhibition of your child's infirmities.

School-Girls and their Dress.

A school girl's ordinary dress, one might imagine, would be very much like the dress of any other girl or woman, except that it should be as plain and simple as the requirements of beauty, health and fitness would permit. Twenty years ago, calico and gingham in summer and delaine in winter, were thought good enough by most girls for their ordinary school dress; but then ladies, young and old, dressed rather less showily than at present. The exceptional young lady who wore silk and merino gowns for common, every day uses, was not influential enough to set the fashion among her companions. By degrees, however, as the era of inflation came to other things it came to school girls, and at the present day the dress of his daughters at school is a serious tax upon the means of many a parent. It is a tax willingly borne, no doubt; for American fathers do not care to see their girls thrown into the shade by anybody else. The daughter of the man who is a clerk on a small salary is often as expensively dressed as her classmate whose father is a millionaire, no matter how much trouble he has to make ends meet.

Apart from considerations of economy, the influence of extravagant dress upon the characters of young girls is far from healthful. It takes time and thought from higher pursuits; it fosters vanity and too great regard for personal appearance, and it has a dwarfing effect upon intellectual growth. We believe in good taste, in graceful shapes and harmonious blending of colors, in suitable trimmings and adornments, but we must utter our protest against the ostentatious and vulgar display whith is too frequently to be seen in the style of dress worn by girls who aspire to be fashionable.

Instructors are of our mind in the matter, and from time to time they attempt to inaugurate reforms, but with little success, except where they awaken the consciences of their pupils themselves on the subject. In some schools they make arbitrary rules prescribing a uniform dress, regulating the number of collars and cuffs, and laying restriction on ribbons and jewelry. The system, however, seldom works satisfactorily; for though your uniform be ever so rigid in color and cut, there shall be found one girl who will wear it like the queen of Sheba, and another who seems but a dingy piece of dowdyism in the same habiliments. The way of wearing it makes all the difference. And feminine ingenuity has no limits, and feminine daring steps over all lines by degrees; and there creeps in now a bit of lace and then a feather, and you wake up some fine morning, and lo! your uniform has grown multiform, and as the flowers of the field for variety and brightness.

The only practicable way is to get the school girls of the land, who, take them as a whole, are a very sensible set of young people, enlisted on the side of reform. Let them determine to wear to school only dresses that are neat and pretty, indeed, but still inexpensive, and convince them that there is a good reason for asking them to exercise a little self-denial or retrench a little; and the thing is done.—[*Hearth and Home.*

California for a Home.

If there be any residents of California who are discontented with their lot, or who sigh for a return East to former homes, let them revisit their places of birth or early residence, if they would become disenchanted of their recollections. Let them spend in New York a few weeks in drizzling Spring, a month in burning Summer, a period in cold and blustering Autumn, or endure the rigors of a dreadful Winter, and they will return to California thinking it God's best spot. There was a time when the pleasures of the four seasons could be enjoyed — leafy Spring, with balmy breezes; Summer, with its wealth of bloom; golden Autumn, gorgeous with its changing foilage; and Winter, with its splendid sports on snow and ice. Warm April showers heralded the wild strawberry and the dandelion; the Summer skies were clear and blue; Ootober, with its keen, bright, frosty days, was the premonition of an honest Winter, with short days for frolic and long nights for study. Now Summer lingers in the lap of Spring, and all its warmth is crowded into a few burning days; a Siberian Winter comes early and goes late. Life is a warfare with the elements and a contest for food; the poor fight for coal and blankets, animals for shelter from Summer heats and Winter's blasts of snow and sleet—hydrophobia and sunstrokes in July; a contest between death and the wood pile in January.

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Selected Miscellany.

Firelight.

My fire burns low, along the wall
Dim, spectral shadows come and go,
Come and go.
I hear the drowsy barn-fowl call
Midnight. See how the embers glow.

'Tis very late; yet still I gaze,
For now the coals strange things reveal,
Things reveal.
Warm, glowing scenes of other days,
A waving field of Indian maize,
A mill, and slow revolving wheel.

A cottage home amidst the trees,
With rustic porch and clinging vine,
Clinging vine.
A fragrant lawn, where droning bees,
And clover blossoms sleep in ease,
Untrodden by the lowing kine.

And toiling through the dusty lane,
I see the yoke great harvests bring,
Harvests bring.
And circling o'er the yellow grain,
The blackbirds wheel, a sable train,
And minstrel field-larks sweetly sing.

Oh, now I tread with boyish pride,
The woody paths I know so well,
Know so well.
For one I love is by my side,
To hunt the violets where they hide,
Deep down in yonder mossy dell.

And hand in hand we climb the hill,
And standing on the breezy height
Breezy height,
Survey the river, calm and still,
The ever busy, whirring mill,
And mark the wild ducks' arrowy flight.

Oh, radiant form of Beauty, stay!
Oh, golden-haired, come back to me,
Back to me.
My life has been a weary way,
A thorny path, a sunless day,
A yearning for eternity.

I did not dream—it cannot be
That Death has claimed thee for his own,
For his own.
The fire is very low—I see
A funeral train wind o'er the lea,
And now, ah me, I'm all alone.

My fire's burnt out, and I arise;
The glowing coals are ashes gray,
Ashes gray.
But still I know from sun-bright skies,
My radiant one with azure eyes
Will lead me to a perfect day.

[*Charles F. Craddock.*

SAN FRANCISCO.

The Dear Grandparents.

BY MARGARET E. SANGSTER.

I sometimes find myself wondering what sort of a world this would be if all the old people were suddenly taken out of it. What should we do without them? The venerable forms that come slowly up the aisles of the churches, shedding a sort of glory around the pews they occupy; the aged men and women who have learned to take all things gently, the only people almost who really understand and rejoice in childhood. It would be a lonely, homesick sort of a world for many of us if we had to go on our way henceforth with no beloved feeble one to pet, to comfort, and to care for, and to lean on, too, in some of the crises of being.

But, dear as they are, we younger folks sometimes think that the old people give us just cause for complaint. They do not always take us as we want to be taken. They resent our help, and scorn our proffered services, as though we felt ourselves stronger and better than they. How often we see the frail mother liking still to wait upon herself, trying still to do with her own hands the work that begins to be a burden. And it is pathetic sometimes to see the look of disappointment that creeps over a thin and wrinkled face when some accustomed task is no longer possible.

I think that an aged man or woman should be patient under the infirmities of the years, and be willing to accept them as a part of the inevitable lot. What we torture ourselves by struggling against, wearies and wears us out. The hardest circumstances may be endured, if there is a willingness to make the best of things. Let younger hands minister to you, and younger feet run your errands, and stronger shoulders be your crutch, now that the road grows steep. You have earned the right to be waited upon by long years of waiting on others. Now the sweetest, most beautiful, and most unselfish thing you can do, is just to sit still and let yourselves be made much of.

In some households there is, however, a sort of tacit assumption that grandpa and grandma are to be left out of everything. Nobody seems to consider that they, too, would enjoy the ride to sunny knoll, the concert in the village church, the picnic in the grove. It is taken for granted that Susie and Theodoric, and the boys and girls, will like those pleasures and thrive on them; and so they rattle off a merry, careless wagon-load, with never a thought of invitation to parents or grandparents. It seems to me that nothing can be much more heartless or inconsiderate than such behavior as this. Often, indeed, old people have a restless yearning to be in motion, to see new faces, to encounter novel scenes, and to get away from the monotony of their lives. It is pleasant to observe the fresh, almost childish, delight they take in a journey, or a visit, or the arrival of a friend; and it is a pity that such pleasures should ever be denied them. The old are almost done with this troublesome world. They will soon drink of the fountain of youth in the immortal land. To some of them the evening of their years is the best and quietest. Spurgeon says; "A balmier air fans the mariner's cheek as he nears the shores of immortality; fewer waves ruffle the sea; quiet reigns deep, still, and solemn. From the altar of age the flashes of the fire of youth are gone; but the more real flame of earnest feeling remains. The pilgrims have reached the land of Beulah, that happy country whose days are as the days of heaven upon earth. Angels visit it; celestial gales blow over it; flowers of Paradise grow in it, and the air is filled with seraphic music."

Claims of Society.

It seems at least a probable thing that when God divided the inhabitants of the earth into families, he knew what he was about; and the more that divine order of things is innovated upon, the farther seem our departures from true happiness. But amusements cannot at all times be provided in the family circle, and amusement nature will have. Here begin the claims of society upon us.

In a country neighborhood the well-disposed families should unite for mutual improvement and recreation. As a rule, one afternoon in a week can be spared for an out-of-door holiday, when parents and children, and neighbors and friends can join for berrying, botanizing, nutting, riding, driving, rowing, or sailing in summer, and in winter for coasting, sleighing, or skating. And two evenings from each week may be devoted to in-door amusements of a more intellectual kind. The old-fashioned village "debating clubs" are not so despicable as many imagine. There is often much genuine and goodnatured wit, and clear and convincing argument at one of these pleasant club-meetings, from house to house, once a week through the winter. On the other recreation evening may be held a sort of "sociable," where nice games, readings, music, impromptu charades or theatricals are equally in order. I say impromptu because, when studied, too much time may be devoted to their preparation; and however valuable and even essential we may consider a certain amount of amusement, we must remember that "all play and no work," is quite apt to make a "dull boy" of "Jack" as the reverse. Indeed, we have but too many sad instances of that.

In remote country neighborhoods there may be too much of the "all work and no play" system, but in and near cities we constantly see the evil of the contrary course; where all intellectual improvement and all home pleasures are sacrificed, by the young of both sexes, to a perpetual chase after amusement; where opera, ball, theatre, concert, the "races," and evenings at the clubs succeed each other in rapid round, till pleasures become toilsome, and their jaded devotee has no mind left wherewith to enjoy the pursuits of life, and no choice but to continue the exciting whirl or perish of *ennui*—that direful disease unknown to happy industry.

FOR BREAKFAST. — For breakfast nothing is more appetizing, more thoroughly wholesome, and more nourishing to every part of the system than oatmeal, cracked wheat, hominy, or cereals of any sort, properly cooked, and eaten with milk, sugar, butter, or molasses, as tastes prefer. Light cakes, good bread and butter, clear coffee, stewed or fried potatoes, broiled ham, broiled steak, and fruit are appropriate for the morning meal. Having the elements of the feast provided, let mother or sister Alice take the trouble to give it, by a graceful touch or two, an air of a festival. A cluster of flowers, a brilliant dahlia, and a plume or two of feathery grass, will give a welcome to the entering guests, even though they be only our own family,—father, mother, aunt Fanny, and the children.

THE TABLE AS A SANITARY AGENT.—Talking of symmetrical growth, how few housekeepers consider how very much the table has to do with the family health and temper. Sour bread, leathery omelette, muddy coffee, biscuits green with saleratus, are the diet which some people submit to on their breakfast tables. To add to the positive poisonous influence of such a bill of fare as this, it is set forth in a manner positively grim with discomfort. The dining-room is stuffy and only half-aired, though the winds are making the morning jubilant, and all nature is holding her festival outside the windows. The table-cloth is stained from previous meals, and is put on awry. The napkins are soiled. The plates are cracked and are suspiciously rough from careless washing. No wonder the father goes off to business in a fret, the children are scolded for ill-behavior, and the mother sits down to her sewing with a headache, after such an experience.

"WANTED, A BOY TO ATTEND BAR."—The paper dropped from my hand as I read this advertisement. It seemed as though I had read, "Wanted, a boy to go down to perdition." I fancied I saw a bright, earnest boy going to a bar-room, seeking a living by that fearful trade of selling wine and rum. I could imagine how, one by one, all the good impulses and desires he had in the beginning fell before the evil influences of the dram-shop; how he learned to drink, to swear, and to steal; how bad companions came round him, and helped him on to ruin. Ah, my lad, or whoever you are, who may be tempted by such a call; you may better work in a field, or at a forge, or digging ditches—anything honest—than to degrade yourself by selling death to others. No matter how hard you work, no matter if it soils your hands or clothes, so long as it leaves your heart pure. Beware of such "good places" as will lead you into the snares of the evil one. There are many doors, besides those of bar-rooms, which are almost the same as gateways down to the world of woe.

We cannot too soon convince ourselves how easily we may be dispensed with in the world. What important personages we imagine ourselves to be! We think that we alone are the life of the circle in which we move; in our absence we fancy that life, existence and breath will come to a general pause; and alas! the gap which we leave is scarcely perceptible, so quickly is it filled again; nay, it is often but the place, if not for something better, at least for something more agreeable.

Street Preachers.

The idea seems to be gaining strength that more street worship is needed. More street preachers are required—men who will preach the gospel to the outside multitude, and exert themselves to save souls among a class who never get inside a church. More Wesleys and Whitefields are wanted. Churches, of course, are all right; they are the corner-stones of Christianity, but their influence is circumscribed. The worshiper must go to them, not they to the worshiper. We need an instrument that will reach not only the worshiper, but the non-worshiper also; a power that will call sinners to a halt; tell them of their sins, and put them on the direct road to earthly weal and future happiness.

Our religious societies ought to give heed to this project. Send out good, earnest men to the work: men not afraid to open their mouths, though confronted by the sons of Belial, and who, from a cask or curbstone, can proclain the truths of Christianity as forcibly as if they were standing in an oaken pulpit. Such was the manner of the fathers of the Church, and such must be the manner of their followers of to-day, if they would do their duty to God and their fellow-men.

Music in Germany.

Among the amusements of German life that bore, the so-called "musical party" is unknown. People who love music come together; they play their trios or quartettes; sing their duos and solos, madrigals and glees; stop, take this or that passage over again; discuss the composer's intention; try it one way and another, enjoy it and pass on to fresh enjoyments. There is no yawning audience, bored to death in the background, longing to talk; perhaps guilty of that indiscretion, to the fury or despair of the performer and the mute misery of the hostess. There is no "showing off" and forced acclamations, no grimace and no vanity in the German evening. These lovers of music meet together with the reverence and simplicity of primitive Christians reading the legacies of the evangelists, and having interpreted their beloved masters to the best of their abilities, go their quiet way rejoicing. Of the absurdity of gathering a crowd of unmusical people together, calling it a "musical party," and paying a professional person to bore the assembly, the sincere German mind is, happily, incapable.—[Fraser's Magazine.

EXPLAINED.—As the discussion in a Bible class recently turned upon the question of death, a colored man remarked; "That reminds me of the man it speaks about in the Scriptures: He was straining away at a gnat; a camel came along and swallowed him."

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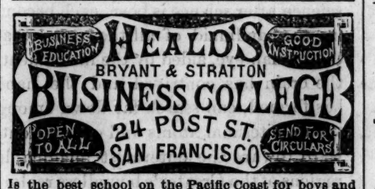

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Emigrant Bureau.

To the Immigrants Seeking Homes, Labor and Information.

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There is ample room in our State for all that are arriving to find homes, and there is plenty of work for willing hands to do.
To those seeking agricultural pursuits, our broad plains and fertile valleys offer all that may be anticipated.
To those seeking grazing lands, our mountain regions and river bottoms will furnish abundant feed for grazing purposes.
Our irrigated districts, to those accustomed to raising corn and other Spring grain and vegatables, will furnish homes and employment to many.
As our population increases, our irrigating ditches will increase in number. There is very little of the soil of California that may not be utilized.
By the information we expect to give through this Bureau we anticipate no difficulty in finding homes and employment for all who may come.
The Committee have appointed Mr. J. Earl as Manager, and Mr. I. G. Gardner, Assistant Manager, of the Bureau, at No 123 California street, second floor, room No. 8. This office will be open May 15th, prior to which all information may be obtained at No. 6 Leidesdorff street, where maps of Government and other desirable lands for sale, with full information relative to location, soil, climate, etc., may be obtained.
All information will be given free of charge to those seeking homes or employment.
The Bureau is not created for the purpose of aiding any ring or combination of land owners, but solely for the purpose of guiding immigrants.
The simple object of the Bureau is to protect the nterest of immigrants, give correct and reliable information free of charge; and since the Bureau will be in correspondence with reliable or similar Bureaus throughout the State, it cnanot fail to accomplish the object intended.
Mayor JAMES OTIS,
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C. ADOLPHE LOWE,
C. J. CRESSEY,
May18tfB JOHN MORTON.

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sug175B JOHN T. CARTER, Secretary.

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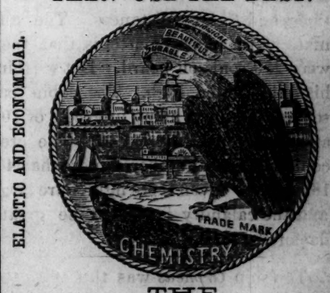

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THE PACIFIC.

SAN FRANCISCO:

THURSDAY MORNING, NOV. 18, 1875.

All communications on business should be addressed to C. A. KLOSE, Box 2348, San Francisco. Publication office Corner Clay and Sansome

EXPIRATIONS.—*Look at the printed label on the first page of your paper; the date thereon shows when the subscription expires. Forward the money for renewal without further notice.*

The *Congregational Club* meets every Monday at 1.30 P. M., at the library room of the first Cong. church edifice, cor. of Post and Mason streets, San Francisco. Ministers and members of Congregational churches are always cordially welcomed at these meetings. Visitors to the State, from the East or elsewhere are specially invited to find the place, and thus make the acquaintance of their brethren here.

The attention of our readers is invited to the paper read by the Rev. Mr. Tuthill at the meeting of the General Association, which is printed in this number of THE PACIFIC on the sixth page. We are at this time overburdened with manuscripts, and can not make room for all of them in the most conspicuous columns.

However popular a great horse-race may be, it is not always in favor with the Power that controls the weather. Last Saturday, for instance, there was to have been on this peninsula a great horse race, widely advertised, between some famous animals; but there came instead of it a very good and generous rain, worth more to the State than all the race horses within its bounds, and greatly cheering to all sons of labor and all tillers of the soil. Horse racing as an incident of some worthy plan may be looked on with kindly eyes, but horse racing, as a business, is much of it in the hands of gamblers and other sportsmen, and is with them a means of winning money, rather than an exhibition of the quality of stock. The business is neither a necessity, nor a blessing, nor an ornament, of civilization, and therefore not to be encouraged for any reasons which can be virtuously justified.

So far as known at present, only two or three of those survive who were aboard the steamer *Pacific* at the time of the disaster of the 4th of November. The government steamer *Wolcott* found one of the inferior officers still alive upon a raft, which originally floated eight persons. From him it is ascertained that the *Pacific* struck another vessel and stove her own bows so that she began to take in water at once and freely. In fact the water came in so rapidly that there was no hope of stopping it, and from the first minute no prospect of getting the vessel ashore or into shallow water. Nor from the first moment was there anything done in order and with precision. The captain lost control of both passengers and crew. Everybody was for himself and all were in confusion. Only two or three of the boats were successfully launched, and no considerable raft was constructed. That which floated a number of persons the longest was a part of the hurricane deck. Apart from this piece of deck the vessel seemed to have carried everything down with her, except the loose floating stuff that was about the ship. As yet only a few bodies have been found. The region of the wreck is one of many currents, and so some of the bodies of the dead may be carried in various directions, and to long distances. The estimate of the quartermaster is that there were 250 souls on board. But we think his estimate too high. The cabin passengers were not many in excess of 100, and the steerage carried 40. The crew could not have numbered more than 40; 180 in all. Even these figures are large, and the calamity is one to be greatly deplored.

The ship *Orpheus* was the craft that was run into by the steamer *Pacific* She was struck with a glancing blow on the starboard bow, and cut down to her coppering, and all braces, and so on, carried away on that side. For a long time she drifted about before the officers and crew could set up any rigging by which to get control of her. When at last they succeeded in getting her to obey her helm, they had been carried so far by the current that they mistook the light of Cape Beale for that of Cape Flattery, near which they supposed themselves all the time to be, and ran their ship upon a reef, where she became a total wreck, though without any loss of life, as the vessel was not among breakers which prevented the landing of the officers and crew and their valuables. The Captain of the *Orpheus* says the lights on the steamer *Pacific* were not so displayed that he could tell, in the distance, what the course was, and, consequently, could not know just how to steer in order to keep out of her way. We are not told about the lights on the *Orpheus*, whether these were well and properly displayed or not. Evidently they were not well displayed, or there was no one on the *Pacific* making careful observation at the time. The captain of the *Orpheus* says that he did not see a person on the decks of the *Pacific* during the moments when the vessels were in such fearful proximity. It looks to us as if the officers on either vessel were in no apprehension of any such thing as a collision, and were entirely off their guard in that particular respect.

Some of our readers may have heard of the "Lincoln Tower," for several years in process of building in connection with the Rev. Newman Hall's church, in the city of London, on the Surrey side. Some of our readers may have contributed toward the cost of it, as one-half of the money was gathered in America. About a month ago the top stone was laid, with rejoicing and a ceremony of worship. The tower is 110 feet high, and the spire 110 feet high; so that the height is that of the famous "Tower of London," and of the monument on Bunker Hill. It is, therefore, one of the highest structures in London, and can be seen afar. It is a memorial of the final abolition of slavery among the whole English race, and stands as a memorial and pledge of international friendship. It has cost $35,000, and still lacks the grand peal of bells it is made to carry. Long may it stand.

"NOVEMBER 1ST.—Several pastors of different denominations who were apprehensive that the government was about to abandon the peace policy toward the Indians, called on the President to-day to express their conviction that such a course would greatly disappoint christian people all over the country, and be a blow to the cause of christianity throughout the world. The President, with great promptness and decision, replied that he did not regard the peace policy as a failure, and it not only would not be abandoned while he occupied his place, but it was his hope that at the end of his administration it would be so firmly established as to become the necessary policy of his successor." The vicious old "Indian Ring" that went out of business when the "Peace Policy" was adopted is now trying to manufacture some public opinion in favor of turning over the Indian Bureau to the War Department. A recent rumor is that the President is consulting some of the cabinet officers on the subject. It is very likely that the Hon Z. Chandler, and others, of like habits, would be in favor of getting Indian Affairs again upon the old whisky basis. We trust they will ignobly fail.

"A gentleman residing in Cincinnati has recently proved his devotion to science by allowing himself to be stung by twenty-one consecutive bees. He took his stings at the rate of one dose per day, and consequently was in a perfectly stung condition for no less than three weeks. He wished to learn if the human system could be rendered proof against the bee-stings by repeated inoculation, and he claims to have proved that it can." That, now, is in accord with our own suggestion—that scientific men should experiment on themselves and not ask for the persons of poor criminals.

"What is the use," said Gen. B. F. Butler, "of a currency you can melt up into pint cups and yard-sticks and export out of the country, leaving us here, liable at any and every moment to a financial crisis, to suspensions, failures, and the like? Let us have our coin made of material not worth exporting." Now if this hero would allow himself to be skinned, and if the hide were tanned, we think the desired material could be obtained.

The N. Y. *Independent*, of Nov. 4th, comes with a sermon of Mr. Moody, on Courage, Enthusiasm and Zeal, which is very well put and illustrated. It rebukes certain papers that cavil and croak by asking, "Would it not be as well to give up attacking Orthodoxy and attack sin?"

A woman was trying hard to get her drunken husband home, and her words and actions were so tender that an observer said: "Well, all drunkard's wives haven't your disposition." "Ah! don't say anything," she replied in a whisper. "I've got to call him pet names to get him home. But wait till he drops into the hall. Be around then."

"An army might as well be without a leader and commander, a railroad or factory without a head to direct, as for a city or town to attempt to manage its schools without a good superintendent."

The following paragraph is from the inaugural address of Pres. Foss just delivered at Middletown, Conn. "Oh! when I glance over the face of the earth and along the track of the centuries, and trace the solemn march of the successive generations of men; when I witness 'Man's restless toil and endeavor,' his dominion over the brute creation, his ever increasing mastery of the elements, the grand works of his hands and the sublimer products of his thoughts; when I see that his course is a perpetual progress of ideas, while the lower orders of creation are forever running the same unprogressive round of instinct; that a barbarous country becomes, in a few generations, the arena of the highest civilization and enlightenment; that science after science is born, each becoming the handmaid of all the rest; that the human eye, aided by the instruments the brain has contrived and the hand has formed, can search far down among the infinitesimal atoms and gaze far outward toward the outermost imaginable regions of the Creator's boundless realm; —above all, when I consider the spiritual yearnings of man and the religious history of the world, how man hates God, and defies God, and wants God, and yields to God, and communes with God, until he resembles God; I feel that no account of the origin of this wonderful being at all tallies with the indisputable facts of his career save this, 'In the image of God created He him.'"

From a report in the *Christian World*, of a debate in the recent "Congress" of the Church of England, we take the following paragraph: "Dean Bickersteth said some people seemed to believe that in order to be agreeable in society, we must avoid all mention of religion, and keep our highest destinies out of sight. While he deprecated anything like a peculiar religious phraseology in our conversation, as men were apt to think it an indication of lurking hypocrisy, he yet contended that our words should ever reflect that vital briskness and living energy that marked the presence of the Holy Spirit in man. Mr. Lyttelton, who has published an excellent little book on the subject, contended that commerce could be and ought to be perfectly holy and Christian. He expressed the belief that much more might be done by Christians to reform fraudulent trading, and other kindred evils, than the weak-hearted thought. Mr. Skey, who has been connected with trade for thirty years, denied from experience that religion was one thing and business another, declaring that on the contrary business presented a salutary and beneficial discipline for the Christian character, and had schooled many a soul for heaven. For this purpose the field of business was far more valuable than one where a competence, or even a fortune, may be found. The life of the unsuccessful Christian trader bowing reverently to the will of God could not be called a failure. Mr. Skey's life, according to a statement made by the President, is in accord with his good words. He has built a school-chapel, and, having taken out a lay deacon's license, he ministers in the chapel to his own workmen, and as many others as desire to attend."

Disasters, and their Significance.

Given the existence of moral evil, the existence of natural evil ceases to be a problem demanding solution. The present being a world of sin, it would be a manifest incongruity if the present were not also more or less a world of suffering. And yet, this latter—the existence of natural evil—is an enigma over which the human mind in the past has largely and continuously puzzled itself, and endeavored to unravel. The question which thinkers of to-day play shy of, and ask to be excused from answering, is, the wherefore of the existence of *moral* evil, or, why sin has been allowed a place in the moral system. But the question which stimulated and baffled speculation three thousand years ago was, why *natural* evil was distributed as it was; it being even then noticed and wondered at, that good men were often buffeted by the storms of disaster, while bad men often basked under the sunshine of prosperity. This seemingly inexplicable fact forms the theme of the discussion recorded in the book of Job, and the result reached in this famous debate between the Patriarch of Uz and his friends is, that, however it is to be explained, (and there is no attempt in the book of Job to unfold the philosophy of it) good men often *are* visited with temporal calamities. Asaph, too, in the 73d Psalm, grapples with the same problem, and solves it in this way, (and the 73d Ps., so far as it goes, is a correct solution of the puzzle) by affirming that the present life isn't the whole of existence; that there is to be an after part, beyond the tomb—a "latter end, as the Psalmist calls it—which will equalize present inequalities; vindicate the divine rectitude, and demonstrate that in the end unrighteousness is everlasting loss, and righteousness everlasting gain.

Our Lord Jesus Christ, too, had his attention called to the same moral difficulty by some who, on one occasion, spoke to him of certain Gallileans whose blood Pilate mingled with the temple sacrifices, and of eighteen other persons on whom the tower of Siloam fell and slew them, and he instantly pronounced upon their cases (and his words furnish us the clue with which to unravel the whole case) by saying that these special sufferers were not necessarily special sinners. They were sinners, to be sure (all men are); but then, other persons who died natural deaths might be just as great sinners, or even greater.

This, concisely stated, is the truth of the matter: Suffering is the result of sin, but not the measure of it. Physical calamities may, and often do, overwhelm both bad and good men, and material prosperity overtakes both the righteous and wicked. So far as drawing inferences regarding their character, or moral deserts, from the way persons in this world are dealt with, is concerned, the words of the Ecclesiastes are strictly and exactly true: "All things come alike to all." The good and bad alike are drowned at sea, struck with the thunder-bolt, and smitten with the pestilence. The plague decimated Athens under Pericles, and London under Charles II. Chicago was burned in 1870, and New York exempted from special calamity of any sort. No inference could be drawn from this circumstance, however, regarding the comparative morality of the two cities.

And yet, there is a natural proneness in minds of a certain order to entertain these forbidden inferences. Some wicked man dies more or less suddenly or peculiarly, or a city somewhat wickeder than its neighbors is half consumed, and at once remarks are made; perhaps even the pulpit indulges a style of moralizing which implies that the death or conflagration in question was a special visitation from heaven. Whereupon some other pulpit more liberal than its neighbor, cries out against judging, and restates the old teaching of the 73d Psalm and the 13th chapter of Luke.

But while from the calamities that overtake individuals and communities we may not draw unwarrantable inferences, (and inferences touching character are unwarrantable) we may draw some inferences in the case. We may ask and answer Amos' famous question, "Shall there be evil in the city, and the Lord hath not done it?" and conclude that the divine hand is in physical calamities, directing them, and the divine mind back of them, intending and purposing them. In one sense it is true indeed, but in another sense it is far from being true, that "all things come alike to all." They evidently do not. Calamities fall on some, and heavily oftentimes, and not at all, or lightly, on others. Who brings to pass the difference, and on what grounds? The Lord, and for purposes of moral discipline. He afflicts some persons because such ones will be the most benefited morally by affliction, and prospers others because such ones will be the most benefited by prosperity. The temporal sufferings that come on men are not penalty at all, but only discipline. They often, indeed, are in a sort of rude proportion to desert, and thus in a certain way mimic penalty, and are so terrific that, as Bushnell has said, they sometimes seem to "smoke with judgment." But still, they are not penalty, but only correction. The present in which we are living is a world of discipline, not of punishment.

The above theme, it need not be said, is freshly and tragically brought home to us by the recent burning in Virginia City, and by the more recent loss of the steamer *Pacific*. What about these two events? Nothing whatever as regards the moral character of the victims, but very much as regards the kind of world we are living in, and the bearing of the material on the moral: 1st. We can never be wholly exempt from physical calamities, and it was never intended we should. Modern improvements have scarcely diminished, have possibly increased, the number of deaths by accident. Rail-cars, steamships, collieries, and factories have been, too often, slaughter-houses of human beings. And probably when, at length, if it ever happens, traveling is done by means of balloons, fearful accidents will occur, by reason of the aerial machines falling to the earth. 2d. No effort should be spared to insure immunity from accident. Steamship and railway corporations should make safety a primary aim. 3d. But for physical calamities it is next to certain that flesh and sense would get the better of spirit and faith, and virtue and right only with difficulty hold their own against vice and wrong.

In sight of millions passing out of being on the wings of flame, and hundreds in one short hour sinking with gurgling groan, the pursuit of gain must be somewhat less fierce, and the passage over life's main somewhat less reckless.

Week-Day Lecture.

BY THE REV. A. L. STONE, D. D.

Wednesday Eve., Nov. 10th, 1875.

It will be, I think, a very singular fact if there should be one of us here who has never had, in all the story of his christian life, any experience of divine delays in the answer to his prayers. Most of us, I presume, can remember many such instances. We have prayed again and again for something that seemed to us a great good. So far as we could judge, it was agreeable to the will of God. We have prayed for it with great earnestness. We have prayed under the inspiration of pure desires and of right motives. And yet the blessing did not come. We may be praying to-day for such a good, while the heavens are silent over us, and our lifted and waiting hands are empty still.

And all the while the voices keep sounding on: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

We may be greatly puzzled and perplexed by such a reception of our prayers. It may fill us with misgivings and doubts. We may be almost ready to conclude that prayer is a useless waste of breath; that there is none that heareth or regardeth; and that the promises only mock our times of trouble and of want.

Is there any light upon these divine delays? If so, let us gather it up, for our comforting and strengthening.

It may be that God is only trying our faith. That is a very precious grace in his sight. It is not an endowment let down out of heaven as the rain falls from the clouds. It is something that is to be nurtured and grown in our own souls. How is the muscle of our right arm developed? Not by lying idle, but by being strained in lifting, by being matched against burdens, by being exercised in strenuous doing. How is the force of our reasoning faculty cultivated? By canvassing difficult questions, by contending with hard problems. Not otherwise is faith made vigorous and triumphant. The divine dealing with Abraham for this result is conspicuous and memorable. "Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt offering upon one of the mountains which I will tell thee of." But this was a denial and a contradiction of the promise. Then came the strain upon the Patriarch's faith. In like manner God deals with us; seeming to violate his pledges, and deferring promised good, that our faith under such trial may grow strong and victorious.

In the same way patience is nurtured and made enduring. Every delay says to our eager desire, "Wait." And waiting is a difficult lesson to learn. Submission grows under the same ministry of trial. I asked an aged saint in a pastoral visit to-day whether she had ever been troubled by the experience upon which we are dwelling now. "Oh, yes," she said, "and it used to stumble me greatly; but I have long since learned that *it is not good for me always to have my way.*

Besides this culture of the christian graces it may be the object of delay to put us upon searching our hearts to see whether any element of self enters into our asking. One may pray earnestly for a revival of religion, and his chief solicitude may be, not that the salvation of the Gospel may be magnified, the name of Jesus honored, and the kingdom of truth and light and holiness be advanced, but that his own children may be saved. I know a good deacon down in Maine, who had a dissolute and profligate son. Oh, how he wrestled in prayer for that son! For ten years he kept up this agony of intercession; and the boy became even more desperate in his wickedness. Then one day the father said, in heart-brokenness, to the prayer-hearer, "Lord, I can do no more. I give the boy up to thee; do with him as thou wilt." And the very next day there came from the prodigal a letter of penitence, and presently the father could sing, "This my son was dead, and is alive again; was lost, and is found." When the element of self is emptied out of our prayers, then God will make haste to send the gracious answer.

His delays are sometimes intended only to bring us nearer to him. As a father holds out in his hand some gift for his child, and withdraws it as the little one approaches, lifting it at last above his head, until the eager seeker climbs first upon his knees, then upon his bosom, then up around his neck to reach the prize.

Sometimes they may be meant only to enhance the preciousness of the blessing; sometimes to put us upon studying the conditions of prevailing prayer; sometimes to stimulate a greater activity and devotion of personal effort to secure the good.

And often, very often, the delay is only apparent, not real. God does not work by miracle. He works by a series of providential agencies. He starts his productive forces far away from the scene of action. Concurrent forces must be brought together in happy combination for the issue. God may begin to work as soon as the prayer becomes vocal. He may send forth his winged messengers at the very time his child goes down upon his knees. By unseen avenues and agencies the blessing may be coming nearer through all the silent waiting. We know it not. We wonder why God does not heed our cry. And while we sorrow and doubt, the whole power of his administration is in harness to bring us the desire of our hearts.

There are three words that I have learned to speak to my own soul, in all my petitions to God for blessings that linger: "HOPE! TRUST! WAIT!" "Hope," for he permits me to call upon him; "Trust," for he will in some way make good his pledges; "Wait," for the road on which the answer travels may be long, and the set time for the blessing may be distant.

Religious Intelligence.

The West.

NOTICE.—The tenth anniversary of the California Prison Commission will be held in the Mercantile Library Hall, Bush street, on Monday evening, November 22d, at half past seven o'clock. Reports of the Society's operations for the past ten years will be presented by the different persons engaged in the work, and an address will be delivered by Rev. Thomas Guard. The public are invited to attend.

JAMES WOODWORTH, Sec.

PRAYER WEEK OF THE Y. M. C. A.—The Young Men's Christian Associations of this country have agreed to make the present week one for special prayer for a blessing upon their work and the cause of Christ generally. The General Executive Committee for the United States and Canada have issued a circular with suggestions concerning the subject, in accordance with which the Association of this city will hold daily meetings in their hall, 232 Sutter street, from 12:15 to 1 o'clock. The exercises of each day will be conducted by one of the city pastors. The meetings are free to all, and will probably be continued throughout the coming weeek.

The committees on the subject of comity and cooperation in Home Missions appointed by the Synod of the Pacific and the General Association of California, met for conference at the library-room of the First Congregational Church in this city on Tuesday morning, the 16th inst. Rev. W. A. Scott, D.D., was chosen chairman of the joint committee and Rev. W. C. Pond, Secretary. After informal conversation the declarations already made by the bodies represented and by Home Missionary secretaries at New York, were accepted as leaving nothing further to be desired in that line, and it was agreed that the committees will come together at the call of the chairman of the joint committee, whenever any practical questions shall arise, calling for mutual conference and advice.

A second course of lectures begins this week at San Jose. Revs. A. L. Stone, D.D., H. E. Jewett, and H. B. Norton, and Stephen H. Phillips Esq., are among the lecturers. The proceeds are to be used in aid of the Congregational church.

The Union Square Baptist Church Sunday-school of this city, celebrated its ninth anniversary last Sunday. The reports showed an enrolled membership of 242. Among these no less than 90 are members of the church—a fact very creditable both to the church and the school. The average attendance for the year was 190. The offerings of the classes amounted to the grand total of $447.-10—which will be devoted partly to the support of the school and partly to missionary purposes. Mr. E. Irving Smith is the superintendent.

Rev. H. Cummings requests us to say that his postoffice address for the present will be Pilot Hill, El Dorado Co.

Rev. E. B. Hurlbut, formerly of Lincoln, is compelled by ill health to cease from active service as pastor, and will reside at Hayward, Alameda Co.

Ill fortune has hitherto attended all our efforts to secure an adequate account of the welcome extended to our Brother Jewett, on his return to his people at Redwood, after his tour in Europe and Palestine; and now the news is old, but good and worth the telling, notwithstanding. There were two distinct receptions: one by his own congregation and Sabbath-school; the other by people in general, both of the town and the county. The first was at the church, on Saturday, Oct. 22d, immediately after his return. The room was beautifully decorated. Words of welcome in evergreen were on the walls, and the music was "Home, Sweet Home." From the church the whole company adjourned by invitation to the mansion of Mrs. Horace Hawes, whose son, with two other young men of Redwood, had accompanied Mr. Jewett on his travels. There, a collation was spread and an hour of delightful sociality brought the evening's pleasure to a close. The other reception was on the following Wednesday evening, at Germania Hall. The *Gazette* says: "The hall was filled with happy faces, and young and old alike shared in the general rejoicings. The address of welcome was made by Chas. N. Fox, and expressed the sentiments of the whole community in terms well fitted to the occasion. Bro. Jewett responded, appropriately, of course. Other short speeches followed, and then a collation, to which not less than 300 persons sat down. We lack space to speak of all the pleasing incidents of this occasion; but as we read the story we had one reflection, which we venture to express: What calling is happier, even "in this present time," than the ministry, if in it a man will be genial, industrious, unselfish, and devoted? For though "Sunny-side" is very bright at Redwood, and the people there are very good, there are multitudes of parishes that are, or might be, just as pleasant, and that invite our young men, coming in Christ's name, to make them so.

Rev. U. Gregory, lately of West Henrietta, New York, and a brother of President Gregory, of the State University of Illinois, has received and accepted a call to the Fifth Baptist Church, of this city.

That was a noble sermon preached by Rev. E. B. Hulbert, of this city, before the Baptist Association, at San Jose. We thank our neighbor of the *Baptist* for giving it to us in print. Now, if it could be published in more permanent form, and scattered broadcast, the blessing would be still greater. The subject was, "Willingness, and what comes of it"; the text, John vii: 17—"If any man will do his will, he shall know of the doctrine."

The *Baptist* tells us of one baptism by Bro. McLafferty, at Oakland, and two by Bro. Kalloch, at the Post Street Church, in this city.——Rev. J. C. Baker is engaged with revival meetings at Carpenteria, with a prospect of good results.——Rev. Peter Conrad, for thirty-three years a minister, died at Santa Barbara, October 31.——The Baptist churches of this city will unite in Thanksgiving services at the Union Square Church. Rev I. S. Kalloch will preach.——Four persons have been received to the First Baptist Church, in this city.—— The Baptist church at Salinas has received eleven to membership.——The Metropolitan Church, in this city, received twenty-three persons during October, and has now a membership of 315. "Its Union Hall meetings are attended by overflowing crowds." —— The Union Square Church has had a healthy growth and been blessed with unity since its very organization, nine years ago. Beginning with 53 members, it has received 291 additions. Of this number, 139 were by immersion. To-day it shows a clear gain over all losses of 192, having a present active, earnest, and united membership of 245.—— An Oregon correspondent of the *Baptist* is greatly exercised over the informal fellowship which has of late been extended to this church and its pastor by other Baptist churches of this vicinity. He asks pointed questions, and wants "direct, unequivocal answers, and no dodging." He doesn't get just such answers, and, we fear, will not be satisfied. As little, we trust, will Bro. Sawtelle be satisfied with the attempt made to place him on a close communion platform, by straining his generous expressions of fraternal fellowship, and misinterpreting the noble and most christian coöperation, from which his church could not be driven, however it might be disfellowshiped or maligned.

The Methodist Church in Virginia City makes an appeal to sister churches for means to rebuild its house of worship. The parsonage, as well as the church, were burnt. The insurance of $4,000 barely pays the debt which remains against the property. Of the fifty members of the church, all are poor, and many have lost everything. There is no hall or other public building left in the city in which they can worship, even temporarily. It would be a graceful and fraternal thing if brethren of other denominations were to claim the privilege of joining our Methodist brethren in a response to this appeal.

We were glad to receive the *Occident* last week, and we unite with its proprietor in the hope that it will not be obliged to suspend. We have always enjoyed reading it, and especially the paragraphs under the head of "Current Topics" on the first page. In these the venerable editor talks with his readers genially, instructively, and always hopefully. We insert this one from last week's issue, bearing on the recent decision of the Presbytery declaring his pastorate in the Howard Street Church ended: "I am an old man; in the waning months of the year. But in this California autumn there are associations that have become very dear to me. The first storms that darken the skies cause the earth to start into beauty and verdure. Our winter conveys very few ideas such as are common in the ice-clad north. There, winter means that the growth of vegetables shall cease and the tender bud must remain locked up in its well covered panoply. But here it means that it must swell, expand and open, prelude of the coming spring. There the almond will not grow. Here it will spread all its wealth of snowy blossoms, first of trees to bloom, a sign of coming spring. Many of our friends are almost ready to reprove me, because I take so quietly the deadly blow inflicted on me. I frankly acknowledge, it was a fearful calamity; and even worse to my former beloved church, to my attached Sunday-school, to my household, and therefore far worse to myself than any mere personal calamity could have been. But then, what wonderful sympathy, tender expressions of regard and confidence it has awakened. The almond tree blossoms amid the sweeping tempest. It is in the garden of our Lord, planted, cultured, aud will be preserved by Him." We only add that if anything more were needed to heighten our gratitude that we can work under some other than the Presbyterian polity, it would be the discussion on Dr. Woodbridge's case, as reported in last week's *Occident*.

Eastern and Foreign.

NOTES AND ITEMS.—The Brick Presbyterian Church, in New York City, having had Congregationally-born and reared pastors in Gardiner Spring, Wm. G. T. Shedd, and Jas. O. Murray, has now made a bold push for Richard S. Storrs. We cannot suppose the push will be successful.——Henry M. Storrs, Secretary of the Am. Home Missionary Society, has been called to Norwich, Ct. ——The numorous friends of the venerable Edwin Hall, D. D., Professor of Theology at Auburn Theological Seminary, will learn with regret that he has a severe stroke of paralysis. His condition is considered critical, as he is nearly 80 years old.——Mrs. Eldridge, of Norfolk, Conn., is to give a $1,200 clock to the new Yale chapel. Her husband was a member of the Yale corporation.

"COMITY" IN MINNESOTA.—Another important element at the late session of the Synod of Minnesota was the report of the action of several Presbyteries in the direction of "Denominational Comity." In connection with the report of the Synodical missionary, it appeared that upon several of the fields, when both a Congregational and a Presbyterian church is located in a small community, the proposition had been made by Presbyteries to either buy or sell, and one or the other yield the ground. These propositions have been sent to the Congregational Conference, which meets this month, and have also been put into the hands of their state misionary.

MR. SPURGEON'S SONS.—It is thought that the twin sons of Mr. Spurgeon will gratify the long-cherished wish of their father's heart by entering the ministry. Mr. Spurgeon has not sought to influence them to this course, believing it best that they should be left free to choose their own vocation. On leaving school some months ago, one of them entered a business house in the city; the other was articled to a draughtsman and engineer. But recently they have become actively engaged in the work of a mission that had almost died out for want of support, and their success in arousing new interest awakens the hope that they may be led to devote themselves entirely to preaching the gospel.

OPEN COMMUNISM.—The Warren Avenue Baptist Church, of Boston, one hundred and twenty-five years old, has just ordered to be removed from its declaration of faith the principle that made baptism a pre-requisite to communion.

THE UNIVERSALISTS STIRRED.—The Universalists have been holding a convention at Lynn, Mass. It was reported that the Trustees had endeavored to raise funds to establish a memorial church at Washington, but $6,000 only were subscribed, and the Trustees were convinced that further prosecution of the work would be futile. At one of the sessions, Rev. Dr. Ryder, of Chicago, made a speech which stirred his brethren. He said the denomination did not make the impression that they really wanted to convert men. The next day the following resolution was introduced: *Resolved*, That, in the judgment of this Convention, the assertion made in one of the addresses last evening, that "the Universalist preachers and press do not feel charged to convert men to God," is untrue, deeply unjust to our ministry and press, and is hereby disapproved. A lively debate ensued. Rev. Dr. Miner substantially confirmed Dr. Ryder's view, although he would not have spoken just so about it. Dr. Ryder held his ground firmly, and the Convention declined to censure him, showing in this very good sense, to say the least.

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Communications.

Common Sense in Home Missionary Work.

[Read at the Meeting of the General Association.]

Christianity is common sense; common sense applied to the things we have to do. There is not a duty, a virtue enjoined upon us as individuals or churches, but when we understand the truths bearing upon them, our judgment will approve their doing, as the wisest, best thing. To-day, one of the most serious obstacles in the way of home missionary operations, is *sectarianism*. If there could be at once hearty co-operation among the evangelical denominations, and division of the field according to the *actual need*, instead of empty treasuries and embarassment among them, men and means would be amply sufficient. The brotherly love we profess calls upon us to do it, our common sense likewise.

Concentration, consolidation is needed. We have too many small churches, too many men in the same field. We are accustomed to think that pioneer missionaries have large fields, various points, and are pressed with labor. True enough. But we forget in many places ministers of two or three denominations have appointments and the churches are giving support to them, while one could do the work. The average congregation of sixteen Congregational Missionary churches in California is not *fifty*. Other missionary churches doubtless have no more. If the object is simply to preach the gospel, carry forward christianity, why could not, in many cases, two or even three of these be melted into one and so much be saved? A great many perplexing questions would come up, I know; only eliminate sectarian feelings and all could be easily adjusted.

Again: I take eight towns in our State, home missionary fields, in which there are two or more Protestant churches, not counting Catholic. In these there is a population of 5,700 and 21 churches, 1 to 270. Here is room for consolidation. The expenses of one man and church could be spared in each of these places, and with no detriment in the least to the population.

The struggle of religious bodies has been to get their sect in places more than to have the gospel preached to the people, and there has been the trouble. And so our course has not met the approval of reflective men outside of the church. It is constantly operating to our disadvantage. Professing to be guided by wisdom, we often go in the very face of the plainest dictates of common sense. Here is a village in California of 400 inhabitants. The citizens recognize the need of a church, they know their benefits. One is proposed; they will help it and it is built. It seems fitting, they will aid in support of it. But now here are some religious malcontents; they want their sect and their kind of preaching. And so their church is organized. They have their minister. Unfortunately he needs head and must have money. Not exactly perceiving the need of sect No. 2, yet they consent to do something. In a brief time on comes another. He has a mouth and must be fed. Friends solicit aid for No. 3. They see no need for him, one man could do the work, and here are *three* in the field. They get out of patience. Why should they not? They go to church, they see only a little handful. They reflect, why could they not unite in one congregation, strike hands together, have one minister? Give him a good support instead of doling out to three men their starveling pittance? Such a course cannot be justified before men of reflection. They talk of love, being brethren, etc.; in practice they deny it. They will not worship together, will not unite and have the same preaching. The logical effect of such a course upon thoughtful men is to lower christianity. And mind, hearts and pockets are closed up. And such is the state of things there. The business men are sadly alienated, and the sectarianism of the church is responsible in a great degree for these things. We want means, brethren, sadly enough; we may get more, at least, when we shall take such methods as that we can stand justified before the honest judgment of men.

Another ill effect comes upon the church membership in the discouraging atmosphere it invests them. I take another place in our State, population 500. It has *four* seperate church organizations, and each, so long as it exists, must look out for itself. The prayer meeting comes; the little band of the faithful gather five, ten, more or less. Now come what will, it is a little number. Do what you will, it is a little number. However interesting the meeting, the number is small. However rich the promises of God abundant, the fact remains, the number is small. And you are welcome to all your fine talk in such cases as feeling your dependence, being thrown upon God, etc., the truth is that state of things is a great deal more fruitful of discouragement than quickening. Let one try it for weeks and months. Could you put these little handfuls together, you could not measure the augmented moral influence upon each, how much the whole tone of hope and faith would be raised, to say nothing of the influence upon the world. It discourages the members and drives away those who in more hopeful aspects would come. Mr. Moody began his meetings in England with three or four, but Mr. Moody or an Archangel could hardly have gone on for months, years, praying, talking, singing with that same ghostly number, without becoming a dried up mummy. And further, we may have fondly imagined these little churches would do more work in separate organizations because of their smallness from their necessity. I do not think it is true. A little reflection and observation will teach us it is not, for there is both inspiration and strength in numbers.

No doubt, however, there is on the part of some members of these missionary churches developed a strong, beautiful christian character, a kind only such conditions and trials could bring forth, while it is just as true that there are developed other and not so beautiful traits. Two or three religious bodies are striving to have each their sect in a small place, and it is an effort, not so much for Christ's cause, as for a particular church. And that poison infuses itself all through the church efforts. They are practically in an attitude of conflict. It is in fact a struggle for existence, and unlike that Mr. Darwin tells of in which the most fitting survives, in this the most *fighting* survives. For it is not a normal struggle where Christ and His truth are at issue, but where a sect is to be built up, and if it be built up, often it is at the expense of another, the weakness and failure of one giving strength to the other, and so you cannot help their being glad when it comes. It may be prudently choked down, but there is too often a secret rejoicing when one gets down, or calamity comes, or the Evil one gets the better of one. You cannot help it, it comes of the situation.

Nor can the ministry escape the inevitable working of this state of things, it has a *cramping*, *belittling* effect upon them. Let me not be misunderstood. It is not a struggle with the world for principles, nor the labor of saving souls so much; this brings out the better traits, lifts up christian manhood always; but it is more, in many cases, who shall get the church members and the people for a congregation. The two or three little organizations are starving almost, and it is a struggle who shall have the crumbs and the bones. There is a village in Colorado of less than 1,500 inhabitants; it has 7 churches; 15 people sometimes make the congregation. I knew a missionary who used devoutly to thank the Lord when one man more was added to his little, thin audience. There is a law operating in the mental realm, that the demand creates the supply. What sort of material such a handful of sturdy, iron-ribbed sectarians for a congregation every Sabbath would pry out of the mind, is not hard to imagine, and what hope or heart a person would have for intellectual effort is as plainly seen. It is not surprising that it is a hard fight for a minister to preserve his self-respect; no wonder that he gets down in the mire of proselyting sometimes, and resorts to some of the *smallest, meanest* methods to rope in families and people. It is to be expected, it is the fruit of this accursed system sectarianism has saddled upon the religious world. Men in Andersonville, starving by slow inches, were selfish, and coarse, and inhuman; when they had food enough they were christian gentlemen.

I do not know how it may seem to others, but to me there is a difference in the style of the christian character of home and foreign missionaries. The foreign have a more hopeful, cheerful faith, a larger development of the sweeter traits. Sectarianism may be a worse obstacle than heathenism; I do not know; but this much is certain, what is expected, unavoidable, we can bear with some composure, while that which need not be, ills coming from christian people, these are galling; wounds from the friends of Christ cut down to the heart. We all know there are difficulties in missionary work, sacrifices and trials to be borne in founding pioneer churches, but the lustre of our devotion is dimmed not a little when we come to know many of these hardships are of our own making, and come of sectarian collisions; true martyrs are made when the devil kindles the flames, not when the sects roast each other.

But one thing more, brethren: we may be looking *upward* for the removal of these obstacles to missionary work. Let us not charge God foolishly. He will not do *for* us what we *can* do ourselves. We *can* treat each other as christian gentlemen, we can work together as brethren in Christ's field.

Unhappy Drones.

Man is naturally fond of activity, yet he has persuaded himself that he loves nothing so much as taking his ease. You will meet every day people whose whole souls appear to be in their business, who will lead you to understand that they are looking forward with feverish longing to the time when they will be in a position to retire therefrom and lazily bask in some rural paradise. It is fortunate that but comparatively few are ever enabled to do this. The majority of those who succeed in acting in accordance with their avowed inclinations do not indicate that they find that unalloyed felicity in their retirement which they expected. The joy of possession turns out to be a small thing compared with the pleasures of anticipation. The man who sets up as an avowed drone, as soon as the novelty of his position wears off, and the excitement of settling in it subsides, begins to discover that he is not in such a state of serene bliss as he could wish. Experience confirms his impression that things are, somehow or other, "out of sorts," and, if he be an individual of nervous temperament, he descends into a chronic state of irritation and discontent. It is only your man of dull, lymphatic nature who can contentedly subside into an easy-chair existence, and be satisfied so long as his meals are well cooked and he can find some congenial soul to gossip with. People of this sort, however, are the very ones who rarely, if ever, make, by their own efforts, sufficient money to enable them to fall into that position which they are more calculated than any of their fellows to adorn. They go through life in a take-it-easy sort of a fashion, hoping, in an undecided, lazy manner, that they will, sometime or other, be permitted to discontinue having to earn their bread before they eat it; and in this condition they quietly drop into the grave. The man of energy and decision of character, on the other hand, frequently succeeds in grasping the object of his ambition, and it is he who is deserving of the title of unhappy drone.

"Those Children are such a Bother!"—In some households, when it is proposed to give the children a little pleasure excursion, an outing of any kind, there is so much excitement and so much confusion about the getting ready that everybody's temper is spoiled before the start. It is no sinecure to prepare three or four restless little people for a creditable appearance in public in these days of elaborate simplicity in dress. The one who is first arrayed in the glory of clean pants and jacket, or in the splendor of ruffled petticoats and embroidered frock, and then, seated in a corner, is told to await the finished toilets of the rest, is the one to be pitied. It is so hard for a child to sit still. It is so dreadful to be condemned to stiff inactivity, lest the starch should wrinkle or the sash come untied. Then, while the mother is hurrying to get on her best bonnet and to smooth her anxious brow, the nurse is sure to be cross or inefficient, and Robbie frets over his new shoes, and Kitty cries because a pin has scratched her arm, and there is a general atmosphere of vexation. It takes half the way to the park or the steamer for the party to recover their spirits and to feel in a holiday frame of mind. What is the remedy, if there is one, for this not infrequent state of affairs? Some mothers think there is none, and the only times of peace they have are when the children are all asleep.

Don't be in a Hurry.—Absolute serenity and composure are possible to few, but we can all cultivate calmness of manner. We can resolve never to be in a hurry. The nervous, anxious, restless, unsettled way in which we live, forever goaded on as by whip and spur, infect the spirit of the family life, and the children reflect the mental condition of their elders. Do not let us be thrown off the balance by trifles. There is a great deal gained by always speaking in a low, even, uniform tone to children. If this is sometimes difficult, it is all the more to be striven for.

Hope is the handkerchief which God gives his children to wipe away their tears.

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SHARES, $10.

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Officers:

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The object of the Association is the raising of grain in Leveed Land District No. 205, twenty miles from Sacramento, on the Sacramento river. This District is surrounded by the finest levee in the state, being from 15 to 20 feet high, 60 to 90 feet at the base, and 20 feet on top, with roadway. The levee is twenty-one miles long, and is now being sown with alfalfa. This District adjoins Grand Island District, which produced this year 65 bushels of wheat to the acre.

This land differs from some of the reclaimed lands, as the foundation of the levee is clay, and the levee itself is built of the same material, insuring

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A DIVIDEND OF ALL THE PROFITS ACCRUING WILL BE MADE ON THE FIRST DAY OF AUGUST NEXT, AS THE CROP WILL BE GATHERED AND MARKETED DURING JUNE AND JULY.

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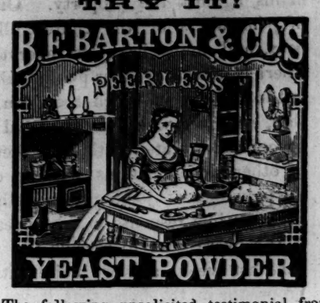

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Those wishing to locate immediately upon the property can do so, and cultivate the same to suit themselves, the Company carrying out their original plan of planting the two acres of vines, in addition to the shade and fruit trees.

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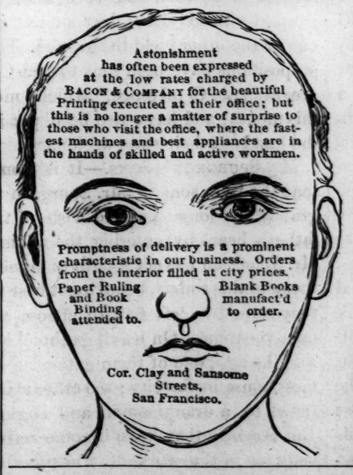

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San Francisco, July 27, 1875.

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EDWARD MARTIN,
aug28 Secretary.

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We, the undersigned, having used Garland's Vegetable Cough Drops, do cheerfully recommend them to our friends and the public for the above named complaints. Dr. L. P. Crowell, 30 Kearny St.; Henry Cohn, 628 Market St.; Edgar Bishop, 716 Market St.; Mrs. Vicentia Salgado, Benicia; C. F. Wehn, 908 Post St.; Geo. Mills, 573 Mission St.; George Johns; and thousands of other names which can be seen at the Depot.

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To ladies who wish to retain their figure, the Supporter is indispensable after childbirth; also during the enciente period it affords just the support required.

These Supporters are on sale at No. 327½ Third street, San Francisco. Ladies not residing in the city can have the same forwarded to them, C. O. D., by forwarding 50 cents to prepay express charges; and in case the Supporter does not give perfect satisfaction, the money will be refunded.

The price of the Supporter varies from $2.50 to $10, according to quality of material.

In ordering, send the size around the top of the hips, and the amount you desire to pay.

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Literary Notices.

FROM JEST TO EARNEST. By Rev. E. P. Roe, author of "Barriers Burned Away," etc. New York: Dodd & Mead. 12mo. 548 pp.

The papers tell us that the tenth thousand of this book has been issued by the publishers, who have also issued sixty thousand copies of other works of the author. Mr. Roe has been so encouraged that he gives himself now to literary pursuits entirely, and in the preface to this volume he claims that the literary service is a true ministry of Christ in the world, and that the novel is a justifiable way for even a christian minister to help forward the kingdom of righteousness and wholesomeness in the world. The present story has just been passing through the columns of the *Advance* as a serial, and has been read with interest by many readers who love a pretty well told and exciting story, which has some preaching in it and a good purpose.

CHRISTOPHER COLUMBUS. By J. S. C. Abbott. New York: Dodd & Mead. 12mo. 345 pp.

A convenient compend of the life of a man whom the New World will not soon weary of admiring. We cannot expect everything in such a series of biographies as these which Mr. Abbott's rapid pen is writing. But when we were boys, we should have pored over their pages with eagerness, and been well repaid.

Both of the above publications are received from A. Roman & Co.

NOTES.—The *Pacific Coast Pulpit*, No. 22, contains the memorial of the Rev. Edward S. Lacy, prepared for the General Association for California, at its annual session with Plymouth Church, San Francisco, Oct. 15, 1875.——The *Congregationalist* considers that Dr. Holland's "Seven Oaks" does not equal his reputation, and would, except for him and his magazine, be thought a second or third rate novel. Well, perhaps Dr. Holland did not expect it would rank among the first rate. And then, how many stories belong to the first class?——Dr. Leifchild, of London, said to a theological student: "I will give you my rules for preaching; they are very short, and I have put them into rhyme:

'Begin low,
Go on slow;
Rise higher,
And take fire;
When most impressed,
Be self-possessed;
At the end, wax warm,
And sit down in a storm.'"

EDUCATIONAL.

NOTES AND ITEMS.—Pres. McCosh, of Princeton, is to deliver six lectures on Christian Philosophy in connection with Cincinnati College.——Henry F. Durant, founder of Wellesley College, corrects an impression that the college does not invite assistance in a pecuniary way. He shows that it is only begun and not only solicits aid, but needs it to meet current expenses. $250 is the price of tuition and board, and that he says would not cover the actual outlay.——Professor Tenney, of Williams College, has been engaged to deliver a course of twelve lectues on geology before the Lowell Institute in Boston.——It is said that the late Joel Parker left Dartmouth College enough to erect a building, found a library and endow a professorship for the law school.——The tuition at Amherst has been raised to $100, $40 less than at Yale and $50 less than at Harvard.——They are going to try to raise $500,000 for Wesleyan University at Middletown Ct., and yet some people think sectarian (?) colleges are declining!——The catalogue of Oberlin College before us enumerates 1,216 students, 51 in theology; in department of Philosophy and the arts, the classical and scientific courses attract 147, literary course 145; select studies 66. The department of music has 288 and there are 629 in the preparatory and English schools. We notice the names of 4 Californians in the catalogue.——Rev. E. B. Walsworth has not lost his interest, it would appear from the following paragraph, in colleges even though he has left California for New York. The paragraph is from the action of a Synod in Western New York. "In relation to the overture from the Presbytery of Niagara respecting the establishment of a college under the control of this body, your committee report that they are not able at present to point to facts or indications sufficient to warrant Synod in inaugurating such a project, or giving any definite deliverance concerning it. The design is commendable in itself, and appeals to our denominational sympathies. But before committing this body to such a movement, we recommend the appointment of a committee, to consist of Rev. E. B. Walsworth, D.D., Rev. E. P. Marvin, and Elder Silas Kingsley, to look into the subject and make report at the next meeting."

EXAMINED FOR LL.D.—The degree of LL.D. has been conferred on the Rev. J G. Carnachan, pastor of the First Presbyterian Church of Meadville, Pa., by the University of Padua. The following are the theses prescribed by the Faculty of the University to Dr. Carnachan for the honor named: 1. An address to the Faculty and a biography of himself in Latin. 2. A theological dissertation on Holiness. 3. A critical examination of the Greek of a portion of the 8th chapter of Romans. 4. Two sermons. 5. A critical examination on the writings of Coleridge.

CARLYLE'S DEGREE.—That was a Westerner's hoax that Carlyle refused with great contumely the Harvard LL.D. He has accepted the honor.

The Prospect for Inebriates.

Delirium tremens is a phrase that beyond any other in the Latin or English language strikes a mysterious terror into the heart of every intelligent hearer. It stands for something even far more dreadful than hydrophobia. For, melancholy as is the calamity indicated by the latter word, it is not self inflicted; the sufferer is free from moral responsibility and guilt; he is indeed an object of boundless commiseration, but not of condemnation. His life goes out in agony, but the door of heaven is not closed against his soul. But the spectacle of an inebriate raving under the horrible shapes, and slimy, unclean creations of his own utterly disordered fancy admits of no relief. It is simply appalling. The victim himself often has a kind of dual consciousness, so that while he flees in fright indescribable, or lies transfixed in speechless despair before an imaginary spectre, he yet is somehow aware that the spectre is the offspring of a depraved and burning appetite which he has voluntarily and sinfully indulged, until self-torturing shame and remorse seem to have driven hope and peace forever from his mind. Mr. John B. Gough, in his painfully interesting and instructive autobiography, declares that when in a moment of delirium an iron rod, which he held in his hand, was transformed apparently into a snake, whose eyes glared like balls of fire upon him, his keenest suffering was not from fear of the serpent, great as this was, but rather from the consciousness that it was a ghastly product of his own riotous fancy, and on that account more fearful than any poisonous and savage reptile ever beheld by the natural eye. It seemed to spring out of a self-accusing and retributive conscience, offering itself as a typical specimen of the hellish brood of monsters among which the unreclaimed drunkard is preparing himself to live and move. Addison says that Babylon in ruins is a sight not so sad, not so melancholy, as that of a human mind overthrown by lunacy; but what, let us ask, is lunacy which befalls a man without his own guilty agency, as compared with delirium tremens which a man brings upon himself by following after strong drink against the protest of his reason and moral nature, against the entreaties of his family and the maledictions of God pronounced in his Word, and the disasters that pursue him here and give premonitions of a dismal eternity? Dante wrote over the portals of one of the circles of misery and despair which his wierd imagination pictured:

"Whoso enters here, leaves hope behind."

This would be a fitting motto to inscribe over the dram shop where the habitual drinker lingers, allowing his physical vitality and immortal manhood to be consumed in liquid fires. And the most harrowing phase of all this lies in the fact that the sin indulged brutalizes the whole man, aud seems on natural grounds, to say nothing of Scripture declarations, to render in many instances reformation and salvation impossible. It is sometimes argued that the afflictions resulting from evil doing are in their nature restraining and reformatory; but surely this is not so in the cases of drunkenness and lust. These crimes do more than temporarily to blunt the moral sensibilities,—they seem to eradicate utterly after a while the very capacities for moral and spiritual perception. The victim loses all inclination to virtue, all discrimination between right and wrong, and becomes what the Bible, with warning and terrible significance, calls *reprobate*.

And is it not passing strange that an intelligent and reasoning being—a man possessed of a soul and looking toward eternity—can ever begin to yield to the fascinations of the wine-cup after a single example of *mania a potu* has shown him how an image of God may be thus shattered and lost? Can it be that the spectator sees only the reeling and ragged form; the bloated cheek and bleared eye; the ruin of the body in short, and not also the unspeakable havoc of the soul? We knew a delirious inebriate who sprang upon his horse, and while looking always behind in shuddering apprehension of pursuing furies, urged the animal to such speed that it fell dead, when the hapless rider leaped into a field and fled in breathless haste, until he too fell so exhausted that he could not rise. He died soon in agony beyond words to paint, and yet some of those who saw him went and did likewise. Marvellous infatuation! O, thou loving mother, wait not until thy proud boy has acquired a taste for the foaming glass before speaking of the adder coiled at the bottom. And thou, friend of temperance, labor on undiscouraged. To save one, even *one*, from the horrors of delirium tremens, is worth a world of trouble.

People's Love of Quarrel.

There is much truth in the following. Perhaps some of our readers will recognize the likeness. If it is true more than half of the ill-will which men and women manufacture for mutual misery results from the habit of emphasizing differences in an offensive manner. It is just as well to know the cause, and, if we can, remove it:

There are some persons who seem to make it their first object of forming a new acquaintance to discover the points of antagonism that exist between them. They will inquire what political party or religious sect he represents, or ask his opinion upon mooted questions, and then proceed by their favorite arguments to controvert and dispute his views. They hail the approach of a friend to give him their testimony against some of his cherished notions, to inform him of recent facts that they have discovered and fresh proofs that they have received, as to the correctness of their own views and the fallacy of his. There may be twenty subjects on which they could harmonize with him perfectly, and were a mutual feeling cordially expressed would unite them in bonds of sympathy; but they prefer to seize upon a single point of difference, and harp upon it until the growing excitement and displeasure produce a mutual alienation of feeling, which at length separates them. Such a course convinces no one, inspires no one; on the contrary, it nourishes an antagonism of feeling which is by no means an essential accompaniment of antagonistic views. It displays a vanity and egotism which are always offensive; it is directly opposed to the spirit of freedom, which is as eager to accord the right of free thought as to calm it; it is, moreover, the surest way to prejudice the mind against the very views which are thus unpleasantly forced into unwilling ears.

Upholding one's honest convictions is of course a very different thing from dogmatism, egotism, or even vanity, and men, therefore, may well be charitable towards those of different creeds in religion, and different parties in politics. Better always to cultivate our sympathies and correspondences than our dislikes and antagonisms, and on such points as mercy, justice, and amiability, there is really no ground for disagreement.

Limit your Wants.

From the nature of things, the income of most of the inhabitants of the earth must be limited, and indeed within very narrow bounds. The product of labor throughout the world, if equally divided, would not make the share of each individual large. It is impossible that each individual should be what is called rich. But it is by no means impossible to be independent. And what is the way to compass this "glorious privilege," as Burns appropriately designates it? The method is very simple. It consists in one rule: limit your wants. Make them few and inexpensive. To do this would interfere but little with your real enjoyment. It is mostly a matter of habit. You require more, or you are satisfied with less, just as you have accustomed yourself to the one or the other. Limit your wants, estimate their cost, and never exceed it, taking pains always to keep it inside of your income. Thus you will secure your everlasting independence. Young men, think of this. A great deal of the happiness of your lives depend upon it. After having your money, spend it as you choose, honestly; but be sure you make it first.

The Art of Living.

The true art of living easily as to money is to pitch your scale of expenditure a degree below your actual means. Money in itself never yet made a man happy, and never will: as a rule, the more a man has the more he craves. If it satisfies one class of desire it is apt to create more in another direction. A little general economy enhances the enjoyment of life. Let yourself feel a want before you provide for one. Somebody advises people not to put their trust in money, but to put their trust in trust, and a good plan it is to do so. Gold as a servant is excellent and necessary, but as a master it is a fearful tyrant. When you are undecided which of two courses to choose, take the cheaper. This rule will not only save money, but also much indecision. Remember that what a thing costs you is no real criterion of its actual value. Money, when rightly used, is health, liberty, and strength; but not one in a hundred know how to use it. The fact is, few people take care of money until they get nearly to the end of it; it is the same with time. By doing good with money we stamp the image of the Almighty upon it. So charity must not be forgotten.

Debt.

There is no worse demoralizer of character. The sad records of defaulting, embezzling, and dishonest failures which we meet with so constantly in the daily press, are often, indeed most frequently, the results of the demoralization of debt, and consequent desperate efforts at extrication. The financial props have given way. The little debt, which at first was small as a grain of mustard seed, like the rolling snowball, has gathered weight and multiplied itself a thousandfold. And still it grows, and like the fabulous hydra Hercules was sent to kill, you no sooner strike off one head than two shoot up in its place. The struggle is severe, but in the end decisive; either confession is made, a hopeless bankruptcy which might and should have been avoided, or integrity is sacrificed to the temptation of the moment. Debt ruins as many households and destroys as many fine characters as rum; it is the devil's mortgage on the soul, and he is always ready to foreclose.

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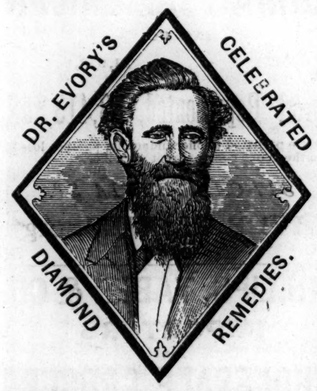

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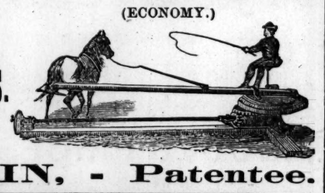

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When the Blood rushes with rocket-like violence to the head, causing hot flushes, vertigo, and dimness of sight, it is a certain sign that a mild, salubrious, cooling, and equalizing laxative is required, and

Tarrant's Effervescent Seltzer Aperient

Should be at once resorted to.

SOLD BY ALL DRUGGISTS.

Myers' Excelsior Gang Plow!

AWARDED FIRST PREMIUM OF $100 AT STATE FAIR, SACRAMENTO.

Greatest Agricultural Improvement of the Age!

FARMERS OF CALIFORNIA:

We have for the fall of 1875, a new and very much improved Gang Plow. The materials are all of wrought iron and steel, except the pole. The bottoms are made of the very best cast steel, with a heavy, thick mold board.

BUT OUR GREAT POINT IS

MYERS' PATENT DOVETAIL SHARE,

Which fits in a nice groove, requiring no bolts, and is stronger than any other style of Share. It can be taken off when dull, and replaced with a sharp one, without turning the Plow over, or losing time!

We guarantee a perfect fit in duplicating each and every part that makes up the Plow; and when Mold Board, Land Slide, or Share is worn out, or by accident gets broken, we can furnish duplicates, and warrant every piece to be an exact fit. Warranted to work in all kinds of soil, and to be of lighter draft than any other Plow in use. ☞WE ONLY ASK A TRIAL!

LINFORTH, KELLOGG & Co.,

AGRICULTURAL IMPLEMENTS,

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Prices Reduced! Prices Reduced!

Sweepstake Iron Beam Gang Plow.

Eastern made, with Star Moline Bottom.

FROM $100 TO $75.00, CASH.

This cut represents the Sweepstake Iron Beam Gang Plow, with extra hardened "Star" Moline Mould Board and Shares. These Gangs are very light draft, and will scour in any soil. They always give entire satisfaction, and are the best Gang Plows in the market for general use.

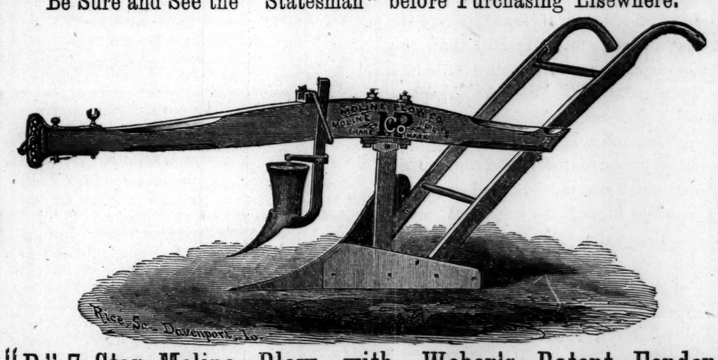
The "Statesman" Grain Drill

Is the only reliable Force Feed Grain Drill on the Coast.

The manufacturers of this celebrated Grain Drill have made extensive arrangements for supplying the demand for this year's trade, and we now have on hand 10 hoe 8 inch, 11 hoe 7½ inch, and 12 hoe 7 inch drills. The hoes can easily be changed from a straight line to zig zag, with a new device which can be changed in half a minute, and back again in the same time, and when so changed is more substantial than anything now offered to the public.

We would say to those who are desirous of purchasing a good Grain Drill, do not fail to see the "STATESMAN" before purchasing, as we guarantee it to be second to none now offered to the public. It will sow Wheat, Rye, Oats, Barley, Timothy, and Clover Seed, and is quickly regulated to sow any quantity to the acre that may be desired.

Be Sure and See the "Statesman" before Purchasing Elsewhere.



"D" 7 Star Moline Plow, with Weber's Patent Fender.

STAR MOLINE PLOWS.—We are the sole agents on this coast for the celebrated STAR MOLINE PLOW. They are made extra hard, elegantly finished, and the only Plow which scours in every soil found in California and Oregon.

Purchasers should see that each Plow is branded on the beam with a bright red star, and our name over it. There are numerous cheap sheet steel Moline Plows offered, which are nearly without merit, excepting the NAME "Moline." Many of the Plows are *iron* which are sold for *extra hardened steel*, and purchasers should see that they are not imposed on by any imitation. The STAR Moline Plows have been tested for the past two years, and found to wear longer than any other, draw much easier, and scour in any soil. The reputation of the *extra hardened STAR Moline Plow*, as sold by us, has been so great that the demand for them has induced numerous manufacturers to flood the state with sheet steel imitations. Caution is therefore necessary in buying Plows. See that all have BAKER & HAMILTON on over the star.

BAKER & HAMILTON,

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Schuttler Farm and Freight

WAGON.

Superior in Strength, Durability, and Lightness, to any Wagon manufactured.

☞Warranted to run lighter and wear longer than any Wagon in America.

Buckeye Force Feed Drill

AND GRASS SEED SOWER.

It is a POSITIVE FORCE-FEED, which can be regulated for any desired quantity, without any change of gears, and without carrying around a lot of extra gears. ☞WE GUARANTEE IT TO BE SUPERIOR TO ANY FEED DRILL MADE.

The Deere Gang Plow.

First Premiums at Illinois, California and Iowa State Trials.

The Lightest Draft Gang Plow Made.

ITS STRENGTH, DURABILITY, Ease of Management,

FACILITY OF ADJUSTMENT, and PERFECT WORK, make it to the farmer the most valuable invention of the age. Two thousand farmers, during its first and second seasons, have used and pronounced it "the best they ever saw."

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FEED MILL.

The Fastest Grinding, the Easiest Running, the Simplest,

THE CHEAPEST PORTABLE MILL MANUFACTURED.

They are the only mills yet invented that give perfect satisfaction. They will grind all kinds of grain into feed—barley, corn, oats, etc., however green, wet, or dry, or whatever may be its condition, with ease and speed, without heating the feed or doing other damage. Will also grind salt and soft rock.

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Will do twice the work and at

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Of anything else known or ever invented for that purpose.

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